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DISCOURSE

ON THE

Whole Armour of God.

Delivered by the Late

MR. WALSH, M. G.

IN

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AND

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BY F. THORESBY, M. G.

1 Tim. vi. 11, 12.

*O Man of God—Fight the good Fight of Faith,
lay hold on eternal Life.*

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1796.

DISCOURSE

ON THE

Whole Armory of God.



A

DISCOURSE, &c.

EPHES. vi. 11.

Put on the whole Armour of God.

WE wrestle not against flesh and blood only, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places; therefore we should put on the whole Armour of God, that we may be able to stand in the evil day, and resist all the wiles of the devil. St. Paul, who gives us this counsel, was conscious of its importance; for having had a thorn in the flesh, and having fought with beasts at Ephesus, he was well experienced in spiritual combats, and able to instruct his converts how to resist and overcome their ghostly enemies: Therefore with the boldness of a general at the head of his army, he addresses the Ephesians, and fills their hearts with divine courage. Finally, brethren, says he, *be strong in the Lord, and in the power of his might; put on the whole Armour of God.*

In discoursing upon these words, I shall, by the divine assistance, keep close to the Apostle's account of the Armour of God, and speak of each particular separately.

A 2

I. And

I. And first, *Let your loins be girt about with truth*, * for God requires truth in the inward parts; and sincerity in the hidden man of the heart: Without a true heart, a man cannot please GOD; the word of GOD lives and grows only in such as are upright in his sight, Luke viii. 17. A soldier should have a strong and sure girdle to bind on his armour, that it may be both safe and convenient: Even so, the man that is listed under Christ's banner, and goes forth to fight the Lord's battles, should have truth rooted in his heart, zeal towards GOD, faithfulness and love to his heavenly country, and a real regard for his own soul.

He that would go into the field to resist the devil, overcome the world, and mortify the flesh, should *first sit down, and count the cost*, and see whether he is able to encounter so many powerful enemies. If he finds in his heart, that he is willing to *sell all* for Christ, and to *count all things but dung* that he may win Christ, then he may confidently face all his enemies; for every true-hearted Nathaniel, who is willing to *follow the Lamb wheresoever he goeth*, shall be certainly and graciously supported by him who is a sun and a shield, to all those that are upright of heart.

But if a man engages in the fight of faith, without *simplicity, and godly sincerity*, tho' he may hold out for a time, he will surely fall at last: Because *he had no root in himself*, no deep humility, no true broken-heartedness, no sound sincerity, he will either fly like a coward, or be shamefully overcome by Satan. A man is to be tried as by fire; every spring of his profession, every motion of his heart, will be examined by the GOD of truth; Therefore he had need to be *sound in the faith*, to have salt in himself. Christ calls himself *the truth*, John xiv. 6. and indeed it is He only that infuses, and works truth in the heart of man by his spirit: *Let your loins be girt about with truth*, means then, Let your eye be single, forsake all for Christ, renounce your own will, and truly desire to do the will of GOD.

* Here the Apostle alludes to a custom amongst the Jews, and other Eastern Nations, who wore a loose kind of garments. They made use of girdles to tuck them up, that they might be ready to run, labour, or fight, 1 Kings, xviii. 46. 2 Kings, iii. 21, &c. When applied to the faithful members of Christ, it denotes christian vigilance and perseverance in the truth, Luke xii. 35. 1 Pet. i. 13.

II. Secondly, *Put on the breast-plate of righteousness*: For Sincerity alone, will not bring a man to heaven; he must be righteous as well as sincere: The gates will be opened only to the righteous generation that keeps the truth, Isa. xxvi. 2. This must be the breast-plate, it must guard the heart, But what is this righteousness whereby a man sets his face as a flint, and with boldness faces all his enemies? I answer, this righteousness is twofold, *imputed and imparted*. †

First, it must be *imputed*; for you must know, that all men being guilty before God, and utterly incapable to help themselves; and the justice of God requiring a complete satisfaction for their sins; the Son of God, O wonderful! bowed the heavens, came down, took on him the human nature, and after living a perfectly righteous, and meritorious life, suffered a most painful and shameful death; and this he did for us men and our salvation; in so much that God is now reconciled to every man, who does repent and believe the gospel: That is, on account of what Jesus Christ, the most blessed Son of God, did and suffered, God does fully and freely forgive every one that believes in Christ.

We are told, *Rom. iv. Faith is imputed to us for righteousness*: Because it apprehends and applies the merits of Jesus Christ to our souls; it lays hold on his righteousness, and makes it over to the needy and helpless sinner: For as it was Adam's sin, not our own personal transgression, that drove us out of paradise, and robbed us of God's favour and image; even so, it is the righteousness of Christ, not our own personal holiness that brings us again to God's favour. This is largely explained, *Rom. v. 2 Cor. v. 18*. Without this righteousness a man must perish;

† This idea of Mr. Walsh, is corroborated by the learned Mr. Keach, in the following beautiful lines:—Evangelical Righteousness is two-fold: 1. Imputed. 2. Imparted.

First, The Righteousness imputed is that which was wrought by Christ for the believer in the days of his flesh, by his active and passive obedience to the law of God, which is put upon the soul by faith, called the Righteousness of God by faith, *Phil. iii. 9*.

Secondly, The Righteousness imparted, is that which is wrought by Christ in the soul: (it is a supernatural work, or a new life planted in the heart of every believer, by the powerful operations of the Holy Ghost, whereby he is made holy, and enabled to approve himself to God and men, in all purity of life and conversation.

none other will justify before GOD. If a man has not this, he is exposed to the wrath of GOD; the condemnation of the law, and the accusation of the devil. No covering will do but the glorious and rich robe of Christ's righteousness; and this must freely be received by faith.

This breast-plate will defy the devil with all his hosts: This armour will enable the christian soldier to stand firm against all assaults of the enemy: This will keep his heart alive: When he has *put on Christ*, his soul is *cloathed*, Isa. lxi. 10. and Luke xv. 22. Few understand this: *The natural man cannot discern this work of the spirit.* Men wise in their own eyes, will not assent to this truth, that *we are saved by grace, justified by faith*, accepted of GOD for what Jesus Christ did and suffered: And yet till a man doth understand this, he is ignorant of the first principles of the oracles of GOD: For this is the door of salvation, the rock on which our faith is built, namely, that we are counted righteous before GOD, through faith in Christ: Oh! this is a precious truth; GOD be praised that it is revealed to us, *Isa. xlv. 24, 25. Jer. xxiii. 6. Luke xv. 1 Cor. i. 30. 2 Cor. v. 21. and Rev. iii. 18.* But though it is fully declared by the Prophets and Apostles, Who believes in the Prophets? Who does not *go about to establish his own righteousness, being ignorant of the righteousness which is of God by faith?* And who experimentally knows that a man is justified freely, and that his sins are only forgiven, through faith, in the blood of Christ?

Secondly, Righteousness must be *impressed* or imparted; for imputed righteousness alone would not qualify us for heaven. We must be holy, really holy *in ourselves*, tho' not *from ourselves*. When GOD makes a new covenant with his people, he promises, not only to forgive their sins, but also to *write his law in their hearts*, Jer. xxxi. 33. Heb. viii. 10. This is peculiarly fulfilled under the gospel: when Christ imputes his righteousness to us, he frees us from the guilt and immediate power of sin: But when he imparts his righteousness he sanctifies our nature. The former is apprehended by faith, and the latter is wrought by the Holy Ghost. The former is represented by the *atoning blood*, and the latter by the *purifying water* that flowed from Christ's side.

The breast-plate of righteousness must be real and inherent; the soul is to be cleansed, the *conscience purged from*

from all dead works ; for except a man be born again, he cannot see the kingdom of God ; and this new birth is a mighty, universal, divine change ; it does not only imply remission of sins, but likewise the sanctification of our nature, and the transformation of our heart. Many are willing to have Christ's righteousness imputed to them, but have little thought of having it implanted in them : Hereby we have an infallible rule, to try any man's sincerity ; whosoever is really desirous to be saved, does as much hunger and thirst after holiness, as after remission of sins : He has a hatred to all sin, he cannot abide it, and he is grieved at the least imperfection that he sees in his obedience ; he does not desire deliverance from sin, barely because he is afraid it will send him to-hell ; but because he sees it is a most abominable thing, contrary to GOD's pure essence, and most pure law.

The soul that is truly enlightened, is so far from despising the law of God, that it sees as great beauty and worth in it as David, *Pf. xix. cxix.* And St. Paul, who most fully and diligently shews that the moral law, does no more justify a man, that is, procure the pardon of his sins, than the ceremonial law, is yet careful to shew the excellency and use of the law, and how it is *established through faith* ; insisting that grace saves us no otherwise, than as it delivers us from the curse and nature of sin, and makes us *holy and unblameable before God*. As that faith which does not *work by love*, is a dead faith ; so that righteousness, that does not reach and cleanse the heart, is nothing worth before GOD ; for no man will be finally saved who is not made truly holy.

To cavil at this, is to oppose a truth clearly revealed in the bible : He that would have Christ for a Saviour must take him for a Prophet, King, and Lord. Believers are *not without law to God, but under the law to Christ* ; the people of GOD walk in the way that is called holy ; and they thirst after, and labour for holiness ; their souls are ever longing for more of the mind of Christ, more of the image of GOD : They do not always remain *in the first principles of the doctrine of Christ, but they go on to perfection* ; they grow, and are daily changed into the glorious likeness of their living head. You see then what this impenetrable breast-plate is ; righteousness imputed and im-

implanted; these two are necessary. God has joined them, let no man dare to put them asunder.

III. Thirdly, *Let your feet be shod with the preparation of the gospel of peace.*

The christian soldier must put on sandals; for the way to Zion is a rough and thorny way: It is plain that the Apostle makes here an allusion to the custom of soldiers, who being apprized of the enemy's coming, prepared pieces of boards, and drove nails through them, and strewed them in the way, that the enemy might be hurt and hindered from marching: And if the children of this world are thus wise, how much more of this cunning hath the old serpent, the devil—He strews the way with all kinds of fire-brands, arrows, and deaths: The poor christian soldier is always in an enemy's country; he is going thro' the land of pits, and thick darkness, and of the shadow of death; therefore should his feet be shod with the preparation of the gospel of peace.

1st, Then, this implies the patience of the saints. Every one that lists under Christ's banner hath *need of patience to run the race that is set before him*: A man must be resolute, strong and dexterous, to be able to walk upright before God. When the prodigal returns to his father, the father *puts shoes on his feet*; that is, God endues his saints, his justified people, with patience, and much strength. Many think it is an easy matter to go to heaven; but alas! these are novices in religion, they have never made a step towards heaven; they know nothing of the difficulties that the people of God meet with. Believers are often scorched with fiery temptations; for, *through much tribulation they must enter the kingdom of God.*

Secondly, The feet being shod, may imply a holy conversation: *He that is washed, said Christ, needs not to be washed, except his feet*: The feet are the instruments of motion, and may signify the outward conversation: When it is said that *Enoch and Noah walked with God*, does it not mean, that these men were *righteous in their generation*? And is it not by the same figure that *David saith, I turned my feet to keep thy testimonies*?

Thirdly, It means a willingness to spread abroad the glad tidings of salvation. See *Isa. lii. 7. How beautiful on the mountains, are the feet of them that bring good tid-*
ing,

ings, that publish peace, and say unto Sion, Thy God reigneth. There must be a willingness, not only in the ministers of the gospel, but also in every private christian to spread abroad the gospel: *The inhabitants of one city should go to another, saying, Come let us go to pray before the Lord speedily.* All that have tasted that the Lord is gracious, will certainly invite others to come and see his goodness: GOD's people have great zeal for his glory, desire to have his name honoured, and labour that sinners may be converted; and saints built up. Hereby is GOD glorified, when all that profess to know his name bring forth much fruit: Indeed, this is hard and unthankful labour according to many; for when the people of GOD begin to reprove sinners, and bear witness against the world *that it's deeds are evil*, they will surely be hated and despised. Here then again they have need to have their feet shod, that they might go through the fire of persecution, and not be burnt; for though the gospel is a *gospel of peace*, wicked men opposing it, make it the cause of great tumults.

IV. Fourthly, the christian soldier must *above all take the shield of faith.** For by this he must *quench all the fiery darts of the wicked one.* Excellent things are spoken of faith; † it is that, through which we are saved,

Mark

* Here St. Paul refers to a custom among the ancient warriors; who, when in the field of battle made use of shields; the shield was a piece of defensive armour, wielded by the left hand, in the manner of the Highlanders' targets, to ward off the blows of arrows, swords, or spears, wherever they threatened to strike.

† True faith is a most precious grace in respect of its own intrinsic virtue, and from hence true christians esteem so of it. The price thereof is above rubies; which will appear by the induction of the following particulars.

1. In respect of the names given to it in holy scripture. (1.) It is called lively faith. (2.) Effectual faith, 1 Thess. i. 3. (3.) The faith of God's elect, Tit. i. 1. (4.) Unfeigned faith, 1 Tim. i. 5. 2 Tim. i. 5. (5.) Faith that works by love, Gal. v. 6 (6) Faith of the operation of God, Col. ii. 12. (7.) Precious faith, 2 Pet. i. 1. (8.) Holy faith. (9.) It is called the faith of the son of God. Its excellent names set forth its transcendent nature.

2. True faith is precious in respect of the means of its procurement, or the price that was laid down for the obtaining of it, viz. The precious blood of Christ; for had not Christ died we should never have had one dram of it; it is given to us as the fruit and effect of his glorious undertaking.

3. True faith is precious in respect of the fountain from whence it proceeds.

4. True faith is precious in respect of the means by which it is wrought in the soul, viz. By the word and spirit of God, Eph. i. 19, 20.

5 True

Mark xvi. 16. By it we are justified, *Rom. v. 1.* By it we are sanctified, *Acts. xxvi. 18.* By it we overcome the world, *1 John v. 5.* By it we are born of God, *Joh. i. 12, 13.* Finally we stand by faith, we walk by faith, we have peace and joy in believing: Since then above all we must take the shield of faith, let us consider, 1. What this faith is:—2. How we do attain it:—3. How we may know

5. True faith is precious in respect of the object it takes hold of, viz. God the father, the holy spirit, but more immediately Christ crucified. *Ye believe in God, believe also in me.*

6. True faith is precious in that it joins, or unites the soul to Christ; it makes us one with him as it were, flesh of his flesh, bone of his bone, a lively member of that body whereof he is the head.

7. It is the eye of the soul; no man without it can behold Jesus Christ, nor the fulfilling of future promises. *Abraham, by faith, saw the day of Christ.*

8. Hereby a christian is made a child of God. To as many as received him, to them gave he power to become the sons of God; even to them that believed on his name, *John i. 12.* Ye are all the children of God, by faith in Christ Jesus, *Gal. iii. 26.*

9. It is the only way or means God is pleased to take, to deliver the souls of men from sin, wrath, and eternal death.

10. It is that which interests the soul in all the sweet and precious promises of the covenant of grace.

11. It is the instrument of salvation. Believe in the Lord Jesus, and thou shalt be saved, *Acts. xvi. 31.*

12. Faith is a most excellent and precious thing, upon the account of the fruits of it, viz. Life, light, peace, and purging, boldness at the throne of grace, joy in the holy ghost, hope and good assurance of eternal life.

13. True faith is precious in respect of that glorious power and virtue that is in it—It is medicinal, and the most sovereign antidote and cordial in the world. (1.) It will expel poison. (2.) It will perfectly, (as it applies the blood of Christ) cure a wounded conscience. (3.) It will bear up and revive a fainting spirit; *I had fainted unless I had believed, Matt. viii. 26.* (4.) It is good against the feebleness of the knees, and weakness of the heart, *Matt. xiv. 30, 31.* (5.) It is a precious remedy against the stone of a hard heart. *Ezek. xxxvi. 26.* (6.) It is a most sovereign thing against evil spirits, it will resist the devil, and make him fly. (7.) It is excellently good to purge and work out all those noxious and evil humours of the inward man, cleansing the heart. (8.) It is an universal remedy, so that we may say with the woman, (let the distemper be what it will) *If I can but touch the hem of his garment, I shall be healed.*

14. It was by faith that saints, in every age of the church, were enabled to undergo and suffer all those hard and bitter tortures, and torments they met with for Christ's sake, *Heb. xi.*

15. It is faith which helps the godly to overcome the world, *1 John v. 4.*

16. True faith is most excellent, because it shields and gloriously preserves the whole soul from all dangers; it is faith which works with, and tends to, the perfecting of all other graces in us.

that

that we have it :—4. What use we are to make of it when we have attained it.

1. What is this faith? I answer; faith in general is an assent and consent to that proposition, that *God is*, and *that he is a rewarder of them that diligently seek him*; and more particularly, it is a steadfast assent and consent to the truths of *God*, revealed in the old and new testament: But christian faith implies much more than this; for faith in *Christ*, as the *Messiah*, faith in *God*, through *Christ*, is a divine principle in the soul, wrought by the *Spirit*, or a divine power, communicated to the soul, whereby it is enabled to apprehend the righteousness of *Jesus Christ*, or *Christ himself*, with all his benefits; taking him for *wisdom, righteousness, sanctification, and redemption*. Faith may then be defined, an interest in *Christ*, which entitles a man to all the blessings of the new covenant: A *gift of God*, through *Christ*, whereby *Christ* is apprehended as revealed unto the soul by the holy spirit.

2. How is this faith attained? I answer, *faith comes by hearing*, Rom. x. Whenever the pure word of *God* is powerfully preached, the people that seriously and reverently attend the ministry, receive this gift of *God*, tho' generally they receive it soonest, who have the deepest remorse and soundest humiliation. *God* honours still the word of his servants, and by it turns the disobedient to the wisdom of the just, in so much that those who were before blasphemers, liars, covetous, idolaters, &c. become faithful and holy men. The gospel is not an empty sound, it is the *power of God, and the wisdom of God*, working salvation in the souls of rebellious sinners.

Again, as other gifts are attained by prayer, so is this: It is true, men are generally convinced of their want of faith, by the public preaching of the gospel; but often they receive living, justifying faith, while they are wrestling with *God* in secret prayer, or reading the word of *God*, or meditating, or fasting, or communicating. *God* bestows this gift variously, on various persons, and often when they little expect it, when they are full of unbelief and fears, in deep sorrow, and almost ready to conclude that *God* will never come, that they are left a prey to *Satan*, and that for their sins, they must suffer the vengeance of eternal fire.

3. How

3. How shall a man know that he hath it? I answer; by its fruits he shall know it; for by them it will evidence itself wherever it is: first, he that believeth hath remission of sins; *Acts* xiii. 39. He is fully and freely forgiven, all his past sins are blotted out, and all guilt is removed from his soul. Secondly, he that has faith, has *peace with God*, *Rom.* v. 1: a divine tranquillity, an inward calm in the soul, arising from a sense of reconciliation with God. Thirdly, he that believeth hath a new heart, *Acts* xv. 9. Faith *purifies the heart*, it renews the soul in righteousness, and by it (as an instrument) we are *sanctified*, *Acts* xxvi. 18. Fourthly, he that hath the christian faith, *overcomes the world*; *1 John* v. 5. that is, he overcomes *the desires of the flesh, the desires of the eye, and the pride of life*.

Now, it is impossible for a man to have these mighty changes wrought in him, and not be sensible of them: When he believes, he has joy and peace, he loves God, and has power over sin: faith brings light and life into the soul, and raises a man above the world; it gives him strength to stand, feet to walk, and wings to fly; it brings liberty and glorious rest to the soul; for if it did not, it would not be the faith *that justifies the ungodly*, *Rom.* iv. 5. the faith that opens the spiritual senses of the inward man; the faith that sees God, and hears him, that tastes him and rejoices in his salvation; in a word, the faith that *is the substance of things hoped for, the evidence of things not seen*.

Fourthly, But what use are we to make of this faith? I answer: Thereby we must quench all the fiery darts of the wicked one; he has a quiver full of them, and shoots his arrows and fire-brands at the children of God; so that a child of God must resist them, and quench the poisoned darts in the blood of Christ. Faith makes the devil tremble, it drives him away; he is a mere coward when he grapples with a man that has the shield of faith, he flies away; the word of faith wounds his head, retorts all his darts on himself, and makes him bite his chains.

Again, he that believes, should rely on God in all things; *tho' he slay me, yet will I trust in him*; says faithful Job, I highly commend thee: Thou servant of God, it was nobly said of thee; whom else shouldest thou trust

in, but him who *has eternal life*, and *can save to the uttermost*. God deals with men according to their faith; those who believe and rely much on God, receive extraordinary gifts, and assistances from him. When we have high and excellent conceptions of the power, wisdom and goodness of God, when we see the riches of the grace of Christ, and how all-sufficient his righteousness and merits are: We then can confide much in God and in his Christ, and are continually blessed by him. But if we have low and narrow apprehensions of God's goodness and providence, and cannot see the greatness and preciousness of Christ's sacrifice, we live in a low, miserable condition, or rather our life is a lingering death.

Faith is a powerful thing, it gives action to the soul, and makes it strong: The christian should then use his faith, not only to resist the devil with all his temptations; but also to draw near to God, and to derive righteousness and strength from Jesus Christ; for faith goes to him for all things, and by him overcomes all: What is impossible to praying and persevering faith? O that there were more of this faith in the world! How soon would sin and misery fly before it! How soon would an everlasting righteousness be brought into our souls!

V. Fifthly, He that would be more than conqueror, *must take the helmet of salvation*, which is hope: This must be his head-piece, and cover him in the day of battle.

There is a hope before justification, and a hope after; that which is before, is an expectation a man hath, that if he waits on God in his appointed ways, for Christ's sake, he will forgive all his sins, and make him a child of light; and the hope that is after justification, is a sure expectation that God will bestow all the good things of his kingdom on such as he hath made his children: A man that is filled therewith, expects, and patiently waits for the great salvation of God, for holiness, for perfect love, for heaven; and this hope supports his soul in the time of trial, and makes him rejoice *in divers temptations*.

* Literally, an ancient armour of defence, wore by the Cavaliers in war. The helmet is known by divers other names, as the *cassid*, *head-piece*, *steel cap*. The helmet covered the head and face, only leaving an aperture about the eyes, secured by bars, which served as a visor. 1 Sam. xvii. 5.

But to declare the nature of hope more fully, 1st. It is called an *anchor of the soul*, Heb. vi. 19. because as an anchor keeps the ship *when the winds blow, and rains descend*; so hope keeps the soul calm and steadfast in the midst of temptations and persecutions: Hope looks for good things to come: It is true, saith the soul, I am at sea, and the storm is high, but I have *cast my anchor within the vail*, and I shall *be brought at last to the haven where I would be*.

2. Hope is said to purify the heart, 1 John iii. 3. for to *see Jesus as he is*, and to sit with him in glory, this stirs up his spirits, and makes him active; and not only so, but creates an aversion in his soul against every sin, so that he *cleanseth himself from all filthiness of flesh and spirit*.

3. It is said, *we are saved by hope*, Rom. viii. 24. *saved from all present affliction and sorrow*: "It is true, saith the hoping soul, I am oppressed and tried, but the Lord *will quickly come*, and I shall *sit with him on his throne*." All this tribulation and anguish shall not separate me from my God." Hope, as an helmet, covers his head, it lifts him up when he is ready to sink: When the devil, and the world, beat on the head of the righteous, their helmet defends them; for hope is patient, and patience overcomes all.

There is a difference between faith and hope; faith looks at things past and to come; hope only regards things that are to come. Secondly, faith looks to good and evil things; but hope only regards *good things to come*. A christian hopes for perfect love, for all the image of God, for the crown of righteousness, and for the glory of the world to come: O blessed hope, full of immortality! *Happy is the man that has the God of Jacob for his God, and whose hope is in the Lord his God*.

However, there is *the hope of the hypocrite*, which will *perish* with the possessor of it. Men remain in carnal security, and hope that God will have mercy on them at the last. Alas, poor wretched deceivers, how miserably are they mistaken! When they come to die, how do *all their thoughts perish*? Ask them to *give a reason for the hope that is in them*, and they will tell you, that God is merciful, that they are not as others, and a thousand such things. St. John spoke in another manner, and by another spirit, when he said, *Now beloved, are we the sons of God; and if*

doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man, that hath this hope in him, purifieth himself even as he is pure: This is the hope that maketh not ashamed, because where such a hope is, the love of God is shed abroad in the heart, by the Holy Ghost, given to those who believe, and whose hope is in the Lord.

VI. Sixthly, The Soldier of Christ should take unto him the Sword of the Spirit, that is the Word of God.* The word of God is taken in a twofold sense, in scripture. 1. Christ the Son of God, is called the Word, John i. 41. 2. The holy scriptures are called the Word of God, 1 Cor. ii. 1. It is in this latter sense, we are to understand that expression here. What is written in the Old and New Testament, was written for our learning; it was inspired by God, and is therefore profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the Man of God may be perfect, thoroughly furnished to every good word and work, 2 Tim. iii. 16.

The word of God is of excellent use to all who desire to keep the devil at arm's length, and to stand against all

* Which may fitly be compared to a sword in the following particulars: The sword is a sharp weapon; so is the word of God. Heb. iv. 12.—A sword is both a defensive and offensive weapon; so is the word for defending against Satan's assaults, and making the enemy fly.—A sword is a bright glittering weapon: the word of God is like a clear glancing sword; it is a light shining in a dark place, until the day dawn. 2 Pet. i. 19.—A sword must be good and proved metal; so the word of the Lord is a tried word. Psalm xlii. 30. and xlii. 6.—A sword must be drawn out of the scabbard ere it do execution, &c. so the word must be opened by the Spirit, otherwise it is a sealed book, a sword not drawn.—In a word, a sword must be managed by a fit hand; even so the word in the hand of faith, must be managed by the strength of Jehovah. by the power of the Spirit, otherwise our devils will laugh at the speaking of our spear; we must be kept by the power of God through faith unto salvation.

And as the word is fitly compared to a sword, so is it with propriety called the sword of the Spirit; for, it is the Spirit that made the sword; the word is inspired by him; for, holy men of God spake as they were moved by the Holy Ghost.—It is the Spirit that burnishes and brightens the sword, making it clear, to be a light to our feet, and a lantern to our paths.—It is the Spirit that points the word and makes it sharper than a two-edged sword.—It is the Spirit that draws the sword, and makes it powerful: Not by might, nor by power, but by my Spirit, saith the Lord. It is the Spirit that puts the sword—the word, into our mouths and hearts: Prov. i. 21, 23. Jer. i. 9.—It is the Spirit that makes the word to be Spirit and life, John vi. 36.—It is the Spirit that turns grace in the word, to grace in the heart.

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his wiles : It is no wonder then that the devil hath so much power where the word of GOD is not regarded. But why is it called *the Sword of the Spirit* ? I answer, 1st, because the spirit applies the word ; yea, the very written word, *to convince the world of sin* : We find St. Peter in the four first chapters of the Acts, quoting continually out of the Old Testament, to convince the Jews of their guilt for murdering the Son of GOD ; *for the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart*, Heb. iv. 12. *The law of the Lord converteth the soul*, Ps. xix. 7. And *the gospel is the power of God unto salvation*, Rom. i. 16. When the spirit sends home the word unto the conscience, it alarms, awakens, wounds the soul, and pierces the heart with many sorrows ; therefore we always find most of the workings of GOD'S Spirit where the word is purely, simply, and powerfully preached.

There is a divine energy in the word of GOD ; it is mighty to humble the soul, and to overturn the devil's kingdom : *The sword that proceeds out of the mouth of Christ is a cutting sword, it wounds to the quick, and makes the sinner cry out, What must I do to be saved ? Paul knew the terrors of the Lord, and therefore persuaded men to fly from the wrath to come.* Belshazzar trembled, his heart fainted in his body, when the hand wrote upon the wall, and the writing was applied, by the power of GOD ; it was the spirit writing bitter things against him, and the Almighty shooting his arrows at him, and making them stick fast in his heart.

There has been wonderful efficacy discovered in the word of GOD ; yea, some have been astonished at reading, or hearing one sentence out of the bible ; not that the letter itself will reach the heart thus : No, it must be the spirit applying it. Let a sword be never so sharp and strong, yet it doth not wound except it is wielded by some hand, so it is with the written word ; it is but a dead letter, till it is wielded, as it were, in the hand of the spirit ; then it doth execution ; it slays its thousands, as it did in the day of Pentecost, Acts ii. 36. Thus when all human eloquence fails, the word of GOD overcomes the most stubborn heart.

Secondly,

Secondly, and more properly, it signifies here, the *word* as exercised and applied to resist the devil. Our Lord made this use of it, *Mat. iv.* By citing and applying the written word, he foiled the devil, and drove him away; Satan indeed rehearsed scripture too, but he applied it wrong, and to his own confusion: He has often the impudence and cunning to this day, to cite the word of GOD to deceive and overcome the children of GOD; the christian soldier, therefore, should be skilful in the word, that he may be able, on every occasion, to wound that *accuser of the brethren*, and to keep him off. Sometimes he will tempt us to presumption, and if that fails, he will tempt us to despair; but as our Lord did, so should we answer him, saying, *It is written, &c.*

Yea, the word of the Lord should be our defence against the world, and all its smiles, and frowns: We shall meet with many enemies in our way to *Sion*; but we must *stand in the good old way*, and *search the scriptures*, and *go forth by the footsteps of the flock*. When men or devils rise up against GOD's saints, they may call to remembrance, that they were told before-hand what they were to suffer: And if when they are under reproach or persecution, when they are in poverty or pain, they consider the sufferings of the prophets, apostles, and holy men which have been from the beginning of the world, it will not be long, before they receive courage, strength and comfort. The word of GOD furnishes a man to every good word and work, as well as to patience. There is no state of life, in which the holy scriptures are not useful; in prosperity and highmindedness, to humble us; in adversity, to comfort us; in sin, to reprove us; and in the way of holiness, to encourage us.

When Stephen discoursed out of the holy scriptures, his enemies were not able to answer him: The study of holy writ is well worthy the application of the greatest wits: We may easily suppose, that a book that comes from the infinitely wise and good GOD, must be all perfection; there are no blots, no empty sophistry in it; *the word of the Lord is tried, and it is sure*, and altho' a man may see an *end of other perfections*, in this world, yet the *commandments of God are exceeding broad*, and *the word of our God standeth fast for ever*.

As for those that pretend to a revelation from GOD above, or different from that which is already given, they are not taught of God; there is no need to *add to the words of the prophecy of this book*. Indeed a man must have a revelation from the holy spirit, but it is to understand what is already written; for all things necessary to our salvation are revealed; and we are called, not to add to the oracles of GOD, but to read and meditate therein day and night; begging continually that the Lord would *open our understandings to know the scriptures*, and fill our hearts with courage and wisdom, to make a right use of that divine sword.

VII. Seventhly, I am now come to the exercise of the whole armour; that is, *praying always, with all prayer and supplication in the spirit for all saints, and watching thereunto with all perseverance*. And, certainly, *watching* and *prayer* are highly necessary: Without this, a man can neither attain to, nor preserve any part of the divine armour: This brightens every grace of the spirit, and mightily prevails with GOD against sin and satan. Here are many notable expressions made use of by the apostle; every word is full; the sentence is vastly significant: Let us then a little consider some of the spirit's meaning in these words; and in order to this, come Holy Ghost, inspire my heart, suggest holy and profitable matter to my soul!

And, first, prayer and supplication must be made *in the spirit*; that is, as St. Jude expresses it, *praying in or by the Holy Ghost*; for without this inspiration and assistance of GOD, no man can pray acceptably: It is *the spirit that helpeth our infirmities*, and maketh intercession in us, according to the will of GOD: It is the Holy Ghost that suggests matter of prayer and supplication to us: He opens the understanding, subdues the will, melts the heart, warms the affections, and makes way for the soul to approach unto God.

Those that suppose they can pray fervently or faithfully enough, by their own natural reason, or by the assistance of men or books, are under a mistake with regard to the nature of prayer. Indeed reason and every other help should be used; yet we may assure ourselves that the man who has never prayed but in the language of another, never prayed according to the will of GOD. No

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man can rightly and faithfully call on God, till the Lord by his spirit, has convinced him of his various necessities. Many ignorant souls do not know what to ask of God; tho' they want every thing, yet they can pray for nothing: They may then use the language of David, or Simeon, but this they do by rote, as children say their grammar. A man may use a form of prayer, but he that would never make his request known to God without it, wants the spirit of prayer, as much as Bartimeus wanted the sight of his eyes.

When we pray, we should then pray for the spirit of prayer; it is one of the promises made before the gospel-times, that believers should receive the *spirit of grace and supplication*, Zach. xii. 10. When David was convinced of sin, he prayed from the heart, Ps. li. and cxxx. So could *Jonah* in the fish's belly, where he had neither book nor candle-light. The word of God requires that we should *pray and not faint*, that we would *pray every where*, Luke xviii. 1. Thes. v. 17. 1 Tim. ii. 8. Surely all this cannot be understood of reading prayers; no, it must mean the prayer of the spirit, the principle within, the constant aspiring after God, the holy longings, and fervent breathings of a pious soul. It is then a most certain truth, that no man can pray, agreeable to the will of God, till he receives the *spirit of Christ to help his infirmities*, and to quicken his soul; for prayer is nothing else, but the soul speaking to God by the spirit of God; it is the very breath of faith, therefore it is as natural to a real christian to call upon God, as it is to breathe.

Secondly, we must *pray always*, and *continue in supplications*. Some think they pray, if they repeat a form once or twice a week, or at most twice a day, they suppose that this will suffice, and that they have discharged their duty well: But those that are taught of God know otherwise; there is neither time nor place in which they find not desires and necessity to pray. They have set and solemn hours for public and secret prayer, they often retire from the world to dress their souls, and to *trim their lamps*; but they are alway in the spirit of prayer, they consider themselves as in the presence of God, and accordingly they lift up their hearts to him, and hold divine communion with him. A christian prays without ceasing; for he lives and walks in the spirit, and is always
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in a praying frame: There is a divine propensity in an holy soul, to draw near unto God; there is a constant cry in a christian's heart, for he knows that God constantly listens to the silent wishes, and sees the internal travels of his soul.

Thirdly, We must pray with all prayer, all kinds of prayer; public, secret & mental prayer; prayer for ourselves, prayer for others, especially prayer for all christian ministers, and all saints: Those who only pray in public, cannot profit in virtue, because they pray not in secret; and secret prayer will not avail, except public worship be added to it where it may. Those that pray for themselves, and not for others, and for the prosperity of *Sion*, cannot prosper: The love of Christ constrains the saints to intreat and to make intercession for the brethren. We find *Abraham*, the friend of God, praying even for *Sodom*, Gen. xviii. and *Moses* praying for *Israel* with extraordinary zeal and affection, Exod. xxxiii. How faithfully does St. *Paul* pray for the *Philippians*, ch. i. 9. And for all other churches where he had laboured, without excepting those who had not seen his face in the flesh? 2. Col. ii. 1. The christian's heart is open to embrace all men with hearty affection; he prays for the same blessings for others, as he asks for himself; he remembers that exhortation, 1 Tim. ii. 1. He prays for all men, and all good things, lifting up every where holy hands, without wrath or doubting.

The fourth particular signified by this verse, is, that the christian soldier should join watching to prayer, and these two are commonly put together. What can be more necessary for a soldier, than to watch, especially when he is in a camp, or engaged in the field of battle? Upon earth the whole life of man is a warfare, he has enemies always to watch against, and to fight with; he should therefore be always awake, his soul should be full of eyes, before and behind, within and without, to be able to discern every approach of the enemy.

Those who are willing to be conquerors, and expect a crown of glory, must watch as well as pray: When we rise from our tables, the devil does not cease tempting us. Wherever we are, or whatever we are doing, *satan* is at our right hand, and a thousand other outward and inward foes; sleepy indolent souls are not fit for God's service:

service: The servants of God, the great and almighty King, must be expert in the spiritual war, and always have their eyes fixed on every corner, where they suspect the enemy will appear.

If a man should pray many hours in the day, and not watch all the time, he spends his strength in vain. If he neglects to watch one hour, satan will overturn and destroy all he did the whole day. Alas, how many ignorant souls are deceived in this point! they suppose that having prayed an hour, that will guard them all the day; whereas in the moment they give over their vigilance, satan gets an advantage over them. Our loins should be girt, our lamps always burning, and we should be as those who wait for the return of the bride-groom. Watch and pray, saith the Son of God. If we would then pray without ceasing, we must watch without failing, these two stand or fall together.

Having thus enlarged upon the *Armour of God*, I shall now set down the whole military exhortation of St. Paul; and having called on all to *put on the whole Armour of God*, I shall conclude with a few remarks and cautions.

The exhortation begins *ver. 10* and continues to the 19th. Finally, brethren, be strong in the Lord, and in the power of his might: Put on the whole Armour of God, that you may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against wicked spirits in high places: Wherefore take unto you the whole Armour of God, that you may be able to stand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked: And take the helmet of salvation, (hope) and the sword of the spirit, which is the word of God, praying always with all prayer and supplication in the spirit, for all saints, and watching thereunto with all perseverance. And now, my brethren, suffer the word of exhortation, and apply what shall be said to your own souls.

First then, *Put on the whole Armour of God*: This belongs to all, every soul is bound to hearken to this exhortation: The divine armour hath been laid before you, should

Should you not all labour to put it on? *Let your loins then be girt about with truth*: You know this is necessary; the God of truth expects and requires it from you: If truth be not rooted and grounded in your souls, all *your religion is vain*; GOD sees into all the secrets of your hearts; he knows every way of wickedness that is in you: You may deceive yourself or your neighbour; but remember this, you cannot deceive GOD; for he judges righteously, and he knows whether your heart is upright before him. O! buy the truth, and never, never, sell it; get this girdle; let it be about your loins constantly; and let it sink into your hearts.

Be not deceived, God is not mocked; if you sow in righteousness, you shall reap in mercy: Remember *Christ is the truth*; get acquainted with him; he inspires truth, he increases truth, he accepts and rewards it; let the GOD of truth dwell in your hearts richly; let the spirit of truth guide you; let the word of truth be in your mouth; and remember that no lie is of the truth. Be sincere in your heart, and in your conversation; if you are so, you will *come to the light, that it may be manifest, that your works are wrought in God*, John iii. 24. *By manifestation of the truth, you will commend yourselves to every man's conscience*. O let hypocrites, let the double-minded remember this! Those who say unto Christ, *Lord, Lord, but do not the things he has commanded*; in words profess they know GOD, but in works deny him.

H. You must have on the *breast-plate of righteousness*: Put this on; that is, *put on the Lord Jesus Christ*, Rom. xiii. 14. You must have the *covering of his spirit*, Isa. xxx. 1. or, woe be to you. Put off your filthy garments, and be clothed with the Son of GOD: Come to him, he is *the Lord our righteousness*, Jer. xxiii. 6. If you say, cannot we do without this righteousness? Have we not a righteousness of our own? Will not our moral righteousness, and sincere obedience be accepted? You talk like an heathen: What righteousness have you? Where is your armour, wherein you trust? O *slow of heart to believe* what GOD has spoken! Do you not know that you are *under the curse till Christ redeems you from it*, Gal. iii. 10. Why will you trust in a broken law to justify you? especially in a law that can shew no mercy. You are a poor, miserable, guilty, helpless, unworthy wretch.

wretch: Know this, and humble yourself before God; tremble at his feet; confess that you have no righteousness of your own; and beseech him to cleanse you from all unrighteousness.

Get on the *white raiment*, the *righteousness of Saints*: Never imagine you can be righteous till your sins are forgiven you; you must be *ungodly*, till you are *justified*, Rom. iv. 5. Seek then an interest in Christ; *he was made sin for us, who knew no sin, that we may be made the righteousness of God in him*, 2 Cor. v. 21. Make haste, submit to the righteousness of God; put no more confidence in the flesh; come out of yourself; throw yourself on Christ; hug yourself no longer in your *filthy rags*, but put on change of raiment: O! if you do not put on this breast-plate, I declare to you, that God will shoot his arrows at you; he will pierce your heart with his anger. If thou say, I will not have Christ's righteousness; God will say, *I will have no mercy on thee*. If you say, you will not have Christ for your Saviour; God says, you must have the devil for your father. Sinner, do not stand it out against Christ; come in, while mercy is offered.

III. *Let your feet be shod*; be patient, courageous and ready to every good work: *You have need of patience*; you will be tried as by fire; therefore be *strengthened with all might in the inner man*; have *all patience, with long-suffering and joyfulness*. Do not say, I could bear any trial but this: Surely if you cannot bear what God himself appoints, you can bear nothing. Be ready to suffer all things from all men, and *run patiently the race that is set before you*: Let your *feet be beautiful*, and your conversation holy; spread abroad the gospel; be *very zealous for the Lord of Hosts*; have feet to run, and wings to fly, to do the will of God: You will meet with many a mountain; but *by the help of our God leap over them all*; and go on from strength to strength, till you *finish your course with joy*.

IV. *Above all*, I exhort you to *take the shield of faith*; for, without this, you can do nothing. But, O! beware of the false, dead faith, that destroys so many souls; be sure your faith is the right, gospel faith: If you mistake in this, you will blunder all along. If your faith is false, so will all the other graces you seem to possess.

Examine

Examine then yourselves, whether you are in the faith; whether your faith is in your heart.

Remember the signs that follow those that believe. The scriptures say, they have forgiveness of sins, the spirit of adoption, peace, joy, and love to God, power over sin, victory over the world, and all the fruits of the spirit. Has your faith this evidence of being the faith of the operation of God? Is it a shadow, or a substance; an opinion in your head, or a true principle of life in your heart? Do you believe in word and opinion only; or have you in your heart the powerful faith of God's children?

The devil will throw his fiery darts at you: O! have you faith to quench them in the blood of Christ? Have faith to withstand satan; he will march towards you with all his malice, rage, and power; but have faith, and God will bruise him under your feet. Be also faithful to your God, and to your King; to your soul, and to your country. Do not be faint-hearted; have courage; take your shield, and wield it; drive the devil before you: Have faith in God, in God your Saviour, and all things shall be possible to you: Come, thou soldier of Christ, believe and live: Believe, and thou shalt see the glory of God: Believe, and out of weakness thou shalt be made strong: Believe, and thou shalt get a crown of righteousness. Above all, brethren, have faith working by love, and then you will overcome all the devils, and sorrows, and sins that oppose you. Believe, and you shall be God's friends like Abraham: Believe, and you shall be God's servants like Moses. The time would fail me, to tell you all the power and efficacy of faith: It will dry the red-sea, and make waters flow out of the rocks: It will throw down walls; alter the nature of fire; stop the mouths of lions. O! it is a precious jewel, a heavenly treasure! He that has faith has Christ with all his benefits, grace, righteousness, liberty, joy, glory and immortality.

V. The head should be covered in the day of battle. Take then the helmet of hope; let this keep your head above water: Hope, and wait for the salvation of God: Hope to be delivered from all sin and sorrow; hope to be filled with God, and perfected in love: Let your hope purify your heart, and be an anchor to your souls; Look up, your redemption draweth nigh; the time is at hand when you shall weep no more: Behold the open door of hope

hope is before you : Hope for all good things to come ; and though the Lord tarry, wait upon him ; he will not tarry long : *The Lord is at hand, be stedfast, therefore, and abound in the work of the Lord.*

VI. *Take the sword of the spirit, search the scriptures ; meditate in God's law ; be thoroughly furnished for every good word and work ; increase in the knowledge of GOD.* O love the precious word of GOD ; do not perish for want of knowledge ; read and understand the sacred pages ; be *mighty in the scriptures ;* battle satan when he comes as a flood.

I shall just hint, how you should use the gospel-sword, the word of GOD : Perhaps satan will tell you, GOD is so merciful that he will not damn you, although you should commit such a sin : Answer *Ezek. xviii. 20. The soul that sinneth, it shall surely die.* Again, if he tells you, it is too late now, all is over, GOD will have no mercy upon you : Reply, *but he keepeth mercy for thousands.* *Exod. xxxiv. and now is the day of salvation.* Satan may again say ; but you have been a great presumptuous sinner, GOD may save others, you he will not save. Answer to this, *that thy sins are as scarlet, of the deepest dye, and of the most aggravated nature, yet the blood of Christ cleanseth from all sin.* 1 Joh. i. 7. The enemy will still urge you, But you are weak, you have no good in you. Answer, *Christ will not break the bruised reed, nor quench the smoking flax,* Mat. xii. Moreover, the tempter will suggest, If you are a child of GOD, why does he deal so hardly with you ? You are poor and afflicted, despised and forsaken : Answer, *God has chosen the poor of this world, rich in faith, and heirs of the kingdom of heaven.* Jam. ii. Ay, says satan, but I will have you yet, I have many fiery darts to throw at you ; you may zealous and fierce for a season, but I'll make you turn back at last : Answer, *God is faithful, who has promised not to suffer me to be tempted above that I am able to bear, but will with the temptation make a way that I may escape,* 1 Cor. x. 13.

The spirit of GOD must teach you himself, brethren, how to make use of this sword, that you may cut all the snares of the enemy in pieces : I beseech you then to be

versed in GOD's holy book ; O let the word of Christ dwell in you richly ; let it live and grow in you : it is the ingrafted word, the word of wisdom ; it shews you what the Lord would have you to do, and what you are to expect from him. O dig therein for knowledge, as for a hidden treasure ; bring out of GOD's treasury things new and old, and so shall you be perfect and intire, lacking nothing.

VII. Seventhly, *Pray in the spirit without ceasing, &c.* If you do not, all your labour is in vain. You cannot stand fast in the faith, nor grow in grace, if you do not continue instant in prayer : Open your hearts, and lay your wants before the Lord ; O pray for the spirit of prayer, that you may make your request known to him : *Hitherto you have asked little in the name of Christ ; now ask, and you shall receive, and your joy shall be full :* But ask in faith, no way doubting but GOD is able to do this thing for you. You have not more love, joy, holiness, faith, because you ask not of our Father who is in heaven, who knows that you have need of these things, and would freely give his holy spirit to you, if you did pray and not faint.

Pray then for yourselves, pray for the peace of Jerusalem, they shall prosper who love her : Let the care of all the churches be on you also. Intercede with GOD for Sion, and for her sake do not hold your peace : but make intercessions with groanings which cannot be uttered. Pray for the grace you have not, pray for the continuance of what you have, pray for pardon and holiness ; pray for your friends, and your enemies : *Pray with all prayer ; pray every where, lifting up holy hands and pure hearts, without wrath towards man, or doubting towards GOD ; so shall your prayers be as incense, and the lifting up of your hands as the evening sacrifice ; Lord, teach us, thy disciples, how to pray !*

To conclude, Are you a minister of Christ, a preacher of righteousness ? above all, you have need of this armour ; you are an officer in the army of the Great King ; you stand in the front of the battle ; all the powers of hell are engaged against you especially. Many eyes are upon you ; the eye of GOD expecting sincerity and faithfulness ; the eye of the world watching over you for evil ;

the eye of the children of God looking for a more than ordinary degree of holiness from you; the eye of satan to see how he may tempt and destroy you: You are a mark for all to shoot at; see then that you *put on the whole armour of God*. You are indeed a stripling going against Goliath; but fear not, the Armour of God differs from Saul's armour: It does not take away, but gives strength and activity, and makes the man of God *valiant in fight*: But O! beware whilst you are exhorting others to be valiant, to *put on the Lord Jesus Christ*, beware that your own soul be not found naked; go not this warfare at your own charge, count the cost, see if you can meet the king and god of this world and all your foes; you will not be crowned, except you strive lawfully; you are hired to be a soldier, do not then intangle yourself with the affairs of this life, that you may please the Lord Jesus Christ, who is your Captain. O! *thou man of God, fight the good fight of faith, and continually lay hold on eternal life.*

And you that believe, brethren, you that have on this armour, are you sure that you have on *the whole armour of God*? a part of it will not do: Nay, you can have no part, except you have the whole: And which part could you do without? Do you not want truth and righteousness, patience and faith, hope and knowledge, and all prayer? Can you say to any of these, I have no need of thee? No, no; if you break one link of the chain, it holds you no longer, and you fall as if all were broken. To have any part of this armour wanting, will keep your soul destitute of the whole: Some pieces thereof indeed, as faith and prayer, we eminently want, but all are necessary.

‘Leave no unguarded place, No weakness in the Soul.’

Lastly, remember there is no armour for the back. You have a girdle and a breast-plate; sandals and a shield; a helmet and a sword; but which of these can you cover your back with? Go then straight forward, look not behind you, *remember Lot's wife*. Be faithful; be constant; be courageous; to arm all: Hear the word of command: Behold, the crown is ready for you. Go up

up and possess the good Land: Live by your sword till you come to Zion, and there you shall learn war no more. In the mean time, let me close this discourse, as St. Paul closed his military exhortation: let me beseech you to pray for me, and for the preachers of the gospel, *that a door of utterance may be opened to us, that with all boldness we may speak the mysteries of the kingdom of God; and that when we have fought the good fight, and bruised Satan and sin under our feet, an abundant entrance may be ministered to us into those blessed mansions, where we shall ascribe Salvation to Him that sitteth upon the throne, and to the Lamb for ever and ever. Amen.*

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